HISTORY OF MYSORE

CHAPTER I.

KANṬHĪRAVA-NARASARĀJA WOḌEYAR II, 1704-1714.

A retrospect and a prospect—Birth, accession, etc., of Kanthirava—The Dalavais: Rise of the Kalale Family—Political affairs: General tendencies—Relations with the Mughals, 1705-1706—Northern advance of Mysore, 1710-1711—Further relations with the Mughals, *c.* August 1711—February 1713—Kanthirava's Rule—Religion; Gifts, grants, etc.—Domestic life—Social life—Literary progress: The *Anangavijaya-Bhanah*, *c.* 1710-1712; The *Mysuru-Dhoregala-Purvabhyudaya-Vivara*, *c.* 1710-1714—Death of Kanthirava-Narasaraja Wodeyar, February 18, 1714—Reflections.

A retrospect and a prospect.

THE year 1704 which witnessed the death of Chikkadēvarāja Woḍeyar in the plenitude of his power and glory, forms a turning-point in the evolution of the kingdom of Mysore. It marks the end of the continuous course of her political development during a critical period extending well nigh to a century from Rāja Woḍeyar's acquisition of Seringapatam in 1610, and the beginning of a new epoch, the tendencies and factors of which were successively to affect her integrity and independence. Centralisation, the crowning achievement of Chikkadēvarāja Woḍeyar, far from liberating forces of disintegration and disorder—as is not infrequently the case with absolute monarchies—gradually tended to yield place to a new order of things aiming at the representation of monarchical interests on the one hand

and the maintenance of traditions of settled government on the other. So rich indeed was the legacy of the earlier period (1610-1704) that, despite political cataclysms outside the kingdom and revolutions within, it was bound to form the fundamental basis and influence the course of the subsequent history of Mysore.

Birth, accession, etc., of Kaṇṭhīrava.

On the death of Chikkadēvarāja Woḍeyar, Kaṇṭhīrava-Narasarāja Woḍeyar II, his only son (by Dēvājamma) succeeded to the kingdom of Mysore, being installed on the throne on November 30, 1704,[1] in his thirty-first year (*b.* December 27, 1672).[2] Kaṇṭhīrava, however, unfortunately suffered from the disability of being born deaf and dumb.[3] Yet, brought up and educated as he was under the fostering care of his illustrious father, he is credited with having displayed remarkable powers of intelligence and wisdom which he was known to be possessed of.[4] Kaṇṭhīrava, at the same time, was fortunate in that he had the active assistance of Tirumalaiyangār, Prime Minister of Chikkadēvarāja Woḍeyar, who, true to the latter's behests, remained at the helm of affairs of State till his own death in 1706.[5] Little is known concerning the immediate successor in office of

1. *Annals*, I. 155: *Tāraṇa, Mārgaśira śu.* 15. The *Mys. Dho. Pūr.* (I. 59, II. 57), however, is to be understood as merely referring to the formal succession of Kaṇṭhīrava on November 17 or 18 (*Tāraṇa, Mārgaśira śu.* 1, 2), *i.e.*, a day or two after Chikkadēvarāja's death, but his actual installation does not seem to have taken place till about a fortnight after the latter event in the light of the *Annals*.
2. *Mys. Dho. Pūr.*, II. 56, I. 58 (compared): *Parīdhāvi, Pushya ba.* 4; see also *Annals*, l.c.
3. *Annals*, I. 157; also *Manucci* in Appendix I—(3). Wilks (I. 241) refers to Kaṇṭhīrava as "Canty Reva Raj, the Mook Arsoo" (Mūkarasu), the dumb king.
4. See *Annals* (I. 151-154), which also records the traditional story of how, under the miraculous influence of a Brāhman, Kaṇṭhīrava was enabled to speak once in his fifth year and remained silent thereafter. Cf. *Ancient India*, p. 305, where S. K. Aiyangar interprets this as "the pretence of a supernatural intervention" under which Kaṇṭhīrava's succession was brought about by Tirumalaiyangār.

Kaṇṭhīrava-Narasarāja Woḍeyar II, 1704-1714.

Tirumalaiyangār, though there is a tradition[6] that Singarārya, his younger brother, held the post for some years after 1706. The guiding hand of Dēvājamma, dowager queen of Chikkadēvarāja, was another element of strength to Kaṇṭhīrava in the early years of his reign.[7] Among the officers of the late regime, Karaṇika Linganṇaiya, one of the councillors of Chikkadēvarāja, is said[8] to have left Seringapatam on a pilgrimage to Benares early in Kaṇṭhīrava's reign, his son (also named Linganṇaiya) being appointed a *Pradhān* in his place.

The Daḷavāis: Rise of the Kaḷale Family.

Almost simultaneously there are indications of the rise to prominence of the members of the Kaḷale Family as Daḷavāis of Mysore and of their steady influence on the administration of the kingdom. The House of Kaḷale, whose origin and early history we have elsewhere traced,[9] begins to claim our attention in an increasing measure from 1705 onwards. Matrimonial alliance with the Mysore Royal Family and the regular furnishing of a *Daḷavāi* (Commander-in-chief) to the Mysore army in conformity with the solemn pact entered into between the two houses about the close of Rāja Woḍeyar's reign—these, as indicated,[10] had become the cardinal features in the policy of Kaḷale towards Mysore already during the period 1660-1704. Mallarāja IV (1679-1719), eldest son of Daḷavāi Kumāraiya, continued to be the ruling chief of Kaḷale during Kaṇṭhīrava's reign in Mysore. Dāsarājaiya of Dēvarāya-durga, the last of the Daḷavāis of Chikkadēvarāja Woḍeyar, remained in office till March

5. *Wilks*, l.c.; also *Editorial Introduction* to the *C. Vam.*, *C. Vi.* and *A. V. C.* (pp. 2-3).
6. See *Editorial Introduction* to the *Mitra. Gō.*, p. 2.
7. See *Rāj. Kath.*, XI. 488, where Dēvachandra speaks of Kaṇṭhīrava as having placed the administration in the hands of his mother Doḍḍamma and the Daḷavāis for a period of nine years. The reference here is obviously to Dēvājamma, dowager queen of Chikkadēvarāja Woḍeyar, and to the members of the Kaḷale Family.
8. *Annals*, I. 156. 9. *Ante*, Vol. I, Chs. X and XVI. 10. *Ibid.*

1705,[11] when he was succeeded by Basavarājaiya of Kaḷale, a cousin of Mallarāja IV and grandson of Muppina-Kāntaiya.[12] Basavarājaiya was father-in-law also of Kaṇṭhīrava, having given his daughter Chaluvājamma in marriage to the latter.[13] He held office till November 1708[14] when he was succeeded by Nanjarājaiya II, a nephew of his.[15] Nanjarājaiya served Kaṇṭhīrava till about February 1714 when Vīrarājaiya (son of Daḷavāi Doḍḍaiya by Gauramma), another grandson of Muppina-Kāntaiya and cousin brother of Basavarājaiya, became the Daḷavāi of Mysore.[16] This systematic succession to the office of Daḷavāi from among the members of the Kaḷale House during the period, significantly points to it as an active element in the governance of the kingdom.

Political affairs: General tendencies.

The period of Kaṇṭhīrava's rule in Mysore is covered by the last years of the reign of Aurangzīb and the early phase in the decline and fall of the Mughal Empire.[17] The death of Aurangzīb in February 1707—two years after the accession of Kaṇṭhīrava—was followed by civil wars and disputed successions. Centrifugal tendencies began gradually to manifest themselves under

11. *Mys. Dho. Pār.*, I. 70; see also and compare authorities noticed in Appendix I—(1).
12. *Ibid*; also *K. A. V.*, pp. 17-18, and Table XIII.
13. *Ibid*, I. 65; *Annals*, I. 156. It would seem from these sources that Basavarājaiya of Kaḷale was otherwise known as Kallahaḷḷi Basavarājaiya, probably because he, as a member of the Kaḷale Family, originally resided in Kallahaḷḷi, a village situated in the same taluk as Kaḷale (see *List of Villages*, 111). See also under *Domestic life*, for details about Chaluvājamma.
14. *Ibid*, I. 70; also Appendix I—(1).
15. *Vide* Appendix I—(1); also Table XIII. 16. *Ibid*.
17. *Vide*, for general references on this section, J. Sarkar, *Aurangzīb*, V. chs. LI-LVII; Grant Duff's *History of the Marathas* (Edwards's edition), I. chs. XI-XVII; Irvine, *Later Mughals*, I. chs. I-IV; Briggs, *Nizam*, I. chs. II-III; Wilks, *Mysoor*, I. 231-233, 243-249 (with f.n.); Satyanatha Aiyar, *Nāyaks of Madura*, chs. XII-XIII; *C. H. I.*, V. 73-75; Burhan's *Tuzak-i-Wālājāhi*, I. 58-68 (Text); *Ke. N. V.*, X. 174-175, vv. 11-14, etc.

his immediate successors, Shah Ālam I (Bahadūr Shah, 1708-1712) and Farruksiyar (1713-1719). The Mahrattas set about asserting themselves as a political power under Shāhū (1708-1748), son and successor of Sambhāji at Satāra. Early in 1713, Asaf Jāh (Chin Killich Khān, 1671-1748), lately Subādār of Oudh under Shah Ālam I, established himself in, and became the founder of, Hyderabad as Viceroy of the Deccan and Faujdār of the Karnāṭak (the *Carnatic* of European writers), under the title of *Nizām-ul-mulk*, received from Farruksiyar. The government of the Mughal Karnāṭak (including Pāyanghāṭ and Bālaghāṭ and the *Subādāri* of Sīra) with head-quarters at Arcot was, under Aurangzīb, successively in the hands of Zūlfikar Khān (1690-1700) and Daud Khān (1700-1708). On the recall of Daud Khān to Delhi to lead the army during the civil war which brought about Shah Ālam's succession (1708), Sādatullā Khān, of the Nawāyat community of the Arabs, succeeded to the government of the Mughal Karnāṭak as his (Daud Khān's) Dewān and Faujdār. Sādatullā Khān was eventually recognised as the Nawāb of the Karnāṭak (1708-1733), receiving the formal appointment at the hands of Nizām-ul-mulk in 1713. With Amīn Khān (the "Ammin Caun" of the *Fort St. George Records* [18]), formerly "a great favourite" of Zūlfikar Khān, in charge of the *subāh* of Sīra ("Chirpy countrey") under him, Sādatullā became more or less an independent ruler of the Karnāṭak at Arcot, exercising imperial authority over the southern provinces of the Mughal Empire. Among the local powers, Madura, in the throes of dissolution under Mangammāl

18. *Desp. Eng.* (1711-1714), p. 27, para 32: *Despatch* dated December 22, 1711. Since the *Despatch* seems to speak of Mysore as situated in the neighbourhood of "Chirpy countrey," the latter has to be identified with Sīra which was under Mughal control since Khāsīm Khān's time (1687-1695). Manucci refers to Sīra as "Sirpi" [*Vide* Appendix I—(3), f.n. 5].

(1689-1706) and Vijayaranga Chokkanātha (1706-1732), and Tanjore under Shāhji II (1687-1711) and Sarfōji (1712-1727), by no means friendly towards each other and towards Mysore since Daḷavāi Kumāraiya's siege of Trichinopoly (1682), continued as tributaries of the Mughal Empire ever since Zūlfikar Khān invaded them (1691, 1694). The kingdom of Ikkēri in the north-west of Mysore, under Hiriya-Basappa Nāyaka I (1697-1714), was slowly recovering from the wars with Mysore after the truce of *c.* 1700, and expanding at the expense of the Nawāb of Savaṇūr, the Mughal representative. Among the European nations in India, the French at Pondicherry and the English at Madras were carrying on their commercial concerns with varying degrees of success, although, during the period, the prospects for the former under the successors of Francois Martin (1674-1706) were not so promising as those for the latter.

Relations with the Mughals, 1705-1706.

Although Chikkadēvarāja Woḍeyar had, as related in an earlier chapter, by his systematic policy succeeded in maintaining the integrity and independence of Mysore as a bulwark against the Mughal Empire in the north, the wealth of the kingdom never ceased continually to attract the attention of the Imperial Mughal. Indeed, shortly after the accession of Kaṇṭhīrava, Aurangzīb, then engaged in his struggle with the Mahrattas in the Deccan, found in him a ruler more inclined "to live in peace and amity" than embroil himself in war.[19] Further, if Manucci is to be believed,[20] Aurangzīb was evidently misinformed about the correct relationship between Kaṇṭhīrava and Chikkadēvarāja, and made it a pretext for a war of aggression against Mysore. Early in 1705, we learn,[21] he put forward a claim to take possession of the kingdom and set about preparing for a campaign against

19. See Manucci in *Storia Do Mogor*, quoted in Appendix I—(8).
20. *Ibid.* 21. *Ibid.*

Mysore, seeking at the same time the assistance of the rulers of Tanjore and Trichinopoly. About the middle of 1705, Daud Khān, the Mughal lieutenant in the Karnāṭak, acting under the orders of Aurangzīb, proceeded to the south, exacting large sums of money as tribute from the latter chiefs. Foreseeing a similar fate for Mysore, Kaṇṭhīrava began to "make ready to resist" the Mughal with his vast army. Before the close of the rainy season of 1705, however, he found it expedient to treat with Aurangzīb offering "his Majesty fifteen millions of rupees and five elephants, promising, in addition, to double his annual tribute, on condition that he was not interfered with." The transmission of the tribute promised was, however, intercepted by a body of Mahratta horse. In September (1705) the Mughal fell ill, and, shortly after his recovery at the end of the rainy season, impatient at the delay in the receipt of the money proffered, he forwarded violent threats to Kaṇṭhīrava. Meanwhile, Aurangzīb's attention having been concentrated on the reported news of risings in Northern India, his design against Mysore was frustrated and he rather reluctantly retreated with his army to Ahmadnagar, hard pressed by the Mahrattas everywhere. In April 1706, Kaṇṭhīrava, profiting by Aurangzīb's difficulties and the lingering state of the Mughal army in the Karnāṭak, succeeded in taking back possession of the amount which he had had to preserve in the fort of Sīra. Though Aurangzīb thus never succeeded in realizing his cherished ambition of reducing Mysore, the first trace of a seeming submission on the part of Kaṇṭhīrava to the Mughals in 1705 meant a prelude to their future attacks on his kingdom.

Northern advance of Mysore, 1710-1711.

The years 1706-1710 were years of peace and quiet in Mysore. About November 1710, however, Daḷavāi Nanjarājaiya II marched against Baiche-Gauḍa, the

Morasa Chief of Chikballāpur, and laid seige to the place. The precise cause of this proceeding is not known, though it seems probable that Nanjarājaiya anticipated trouble to the kingdom of Mysore from the Pāḷegārs of the north under the troubled conditions in the Karnāṭak-Bālaghāṭ. However that may have been, in December he succeeded in reducing Chikballāpur, capturing valuables from the camp of Baiche-Gauḍa and levying annual contribution on him in token of his submission.[22] In January 1711, Nanjarājaiya, proceeding further, reduced the Pāḷegār of Doḍballāpur, settling the tribute due by him.[23] In March, he advanced against Sīra putting the Muhammadans to rout;[24] and in April, he subdued the Pāḷegār of Miḍagēśi fixing a contribution on him.[25] These activities resulted in the extension of the sphere of influence of the kingdom of Mysore over a greater part of the Chikballāpur country as far as the Mughal *subāh* of Sīra.

Further relations with the Mughals, *c.* August 1711-February 1713.

Meanwhile these movements of the Mysore arms had evidently roused the attention of Sādatullā Khān, the Nawāb in charge of the Mughal Karnāṭak. About August 1711, he joined Amīn Khān, Subādār of Sīra, against Mysore,[26] with whose army he had engagements of varying degrees of success in the tract of country between Bangalore and Sīra.[27] In October, Sādatullā proceeded as far as Trichinopoly to exact tribute from the southern princes, no less "to compose the differences . . . among themselves."[28] The *Fort St. George Records*[29] of the time speak of

22. *Mys. Dho. Pūr.*, II. 50-53; *Mys. Rāj. Cha.*, 32; *Annals*, I. 156-157; cf. *Wilks*, I. 241, and S. K. Aiyangar, *Ancient India*, p. 305; see also Appendix I—(1), for a further critical notice of the authorities.

23. *Ibid.* 24. *Ibid.* 25. *Ibid.*

26. *Desp. Eng.* (1711-1714), l.c.; also f.n. 29 *infra*. 27. *Wilks*, I. 247.

28. *Desp. Eng.* (1701-1702 to 1710-1711), p. 138, para 44: *Despatch* dated October 20, 1711.

29. *Ibid* (1711-1714), pp. 7, 20, paras 81, 43: *Despatches* dated in August and October 1711. Wilks, l.c., calls this "a contribution war," and assigns it roughly to 1712.

Sādatullā Khān's "war with the king of Misore" (Mysore, then ten days' journey off to the westward of Madras) as obstructing "the inland trade of Madrass" and keeping down "the price of goods," and refer to the impossibility of "quiet in the Empire till a more active Prince is on the throne," obviously hoping for a better successor of Shah Ālam to the Mughal Empire. In December 1711, Sādatullā Khān "returned to Arcot having obliged the king of Misore to pay 5 lack [lakhs] rupees."[30] According to the *Sādat-Nāmāh*,[31] a manuscript history of Sādatullā Khān, however, Sādatullā was encamping at Dēvanahaḷḷi, waiting for the payment of the contribution agreed upon by Mysore, when he received the appointment of the Nawāb of the Mughal Karnāṭak from Nizām-ul-mulk (January 1713). The contribution, referred to, appears therefore to have been promised by Mysore but not actually paid by her. Sādatullā renewed the war with Mysore shortly after. A *Fort St. George Despatch*, dated February 4, 1713,[32] referring to him (Sādatullā), says, "Our Suba is at present engaged in a war with the Misore people, very prejudiciall to the trade of these parts, the roads into the country being impassable, so that little or no broad-cloth goes off at present, nor indeed any other sort of goods. We hope the fate of the Empire will soon be decided and that we shall have some active men to govern in these parts, till when trade cannot flourish." Evidently, during the last years of Kaṇṭhīrava's reign (1713-1714), it would seem, Mysore put up a stout opposition to the pretensions of the Nawāb of the Karnāṭak to exact tribute from her, and this had its repercussions on the commercial interests of the English East India Company in South India.

30. *Ibid*: see *Despatch* cited in f.n. 18 *supra*; cf. *Wilks*, l.c., referring to "a very moderate contribution."
31. Referred to by Wilks (I. 247-248, f.n.).
32. *Desp. Eng.* (1711-1714), p. 114, para 13.

Kaṇṭhīrava's Rule.

From inscriptions we learn that Kaṇṭhīrava was ruling Mysore seated on the jewelled throne in Seringapatam.[33] In the actual work of government he had the active assistance of the Daḷavāi and the officers. While the administration was conducted in the traditional manner, the institutions of Chikkadēvarāja Woḍeyar were continued with regularity and vigour. Among the officers of Kaṇṭhīrava, Chaluvaiya of the Kaḷale Family was the Superintendent of the *Mysūru-Nagarada-Hōbaḷi-Vichāra-Sīme*; Haridāsaiya was a *Chāvaḍi-Maṇēgār* and Channakrishṇa-Paṇḍita was the chief ministerial officer (*samastādhikāra chamatkāriṇā*) in charge of the Salem country.[34]

Religion.

Śrī-Vaishṇavism continued to be popular in Mysore during the reign. Kaṇṭhīrava was himself a devout Vaishṇava,[35] being well-known for his predilections to God Lakshmīkānta of Kaḷale[36] and for his services to God Varadarāja of Kānchi.[37] While he continued the gifts and charities of his predecessors,[38] he is, in particular, credited[39] with having sanctioned the construction in his name of a temple to God Bindu-Mādhava in Mēlkōṭe and made grants of villages and lands for services to Gods

Gifts, grants, etc.

33. See *E.C.*, IX Bn. 118 (1705), l. 6; *Mys. Dist. Suppl. Vol.*, Nj. 295 (1716), v. 58. The expressions actually used in these records are: *Śrīraṅga-paṭṭaṇada simhāsanārūḍharāgi*; *tasmin Paśchimaraṅgarāja-nagarī simhāsanādhīśvarē*. Cf. S. K. Aiyangar, l.c., referring to Kaṇṭhīrava "as having reigned rather than ruled for nine years and passed away," etc., for which there is no evidence.

34. *Vide* references under *Gifts, grants and literary progress.*

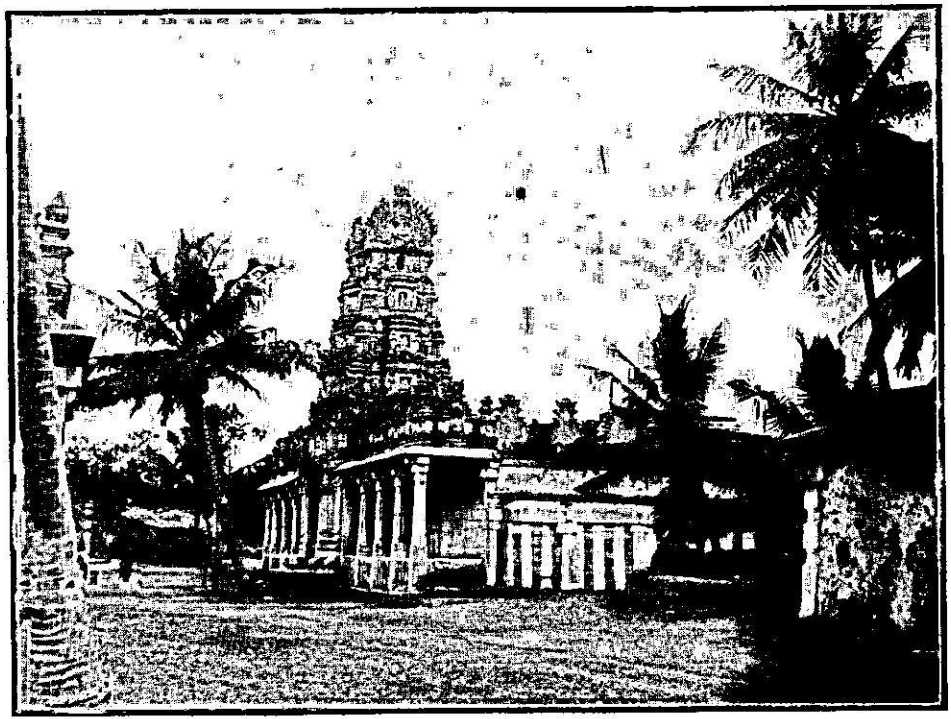
35. See *E.C.*, *Mys. Dist. Suppl. Vol.*, Nj. 295 (1716), vv. 51, 58; III (1) Sr. 64, (1722), l. 109: *Vishṇu pādāravinda*; *Śrī-Nārāyaṇa pāda-pankajayugī*.

36. *Vide* references under *Gifts, grants, etc.*, below.

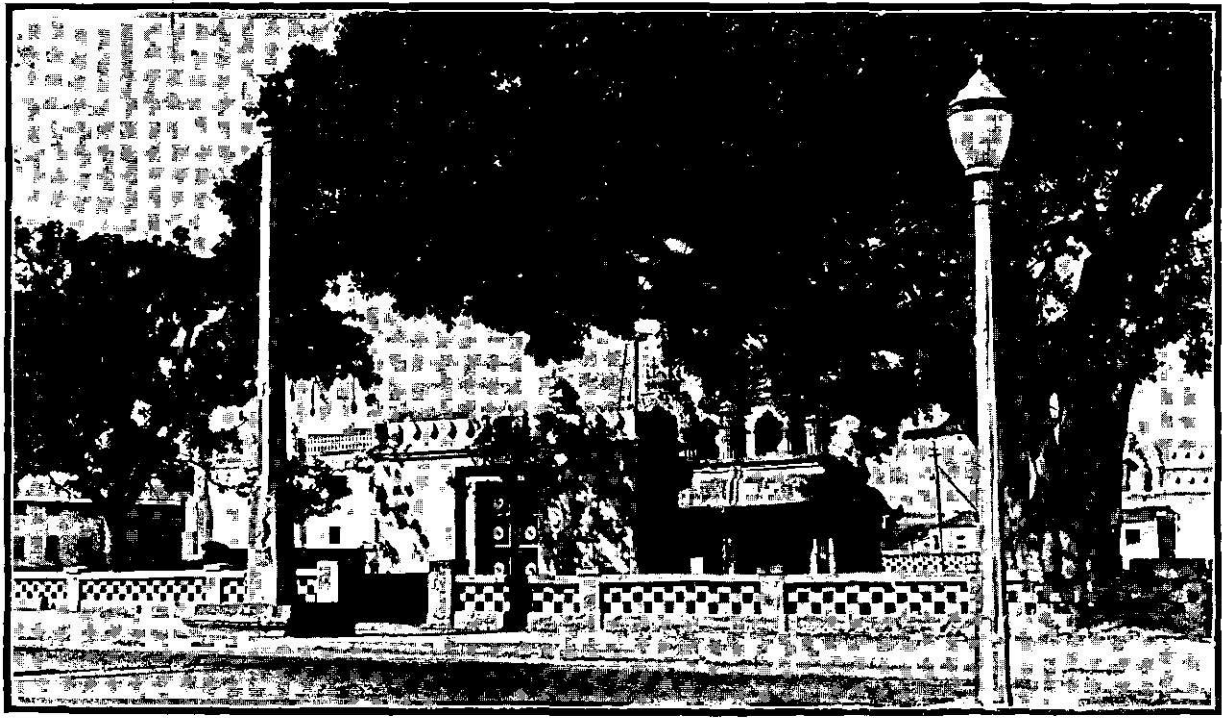
37. See *E.C.*, III (1) Sr. 100 (1724), ll. 142-145, where Krishṇarāja I (1714-1732) alludes, in general, to the pious services of his father (Kaṇṭhīrava II) to God Varadarāja of Kānchi.

38. *Mys. Rāj. Cha.*, 33; *Annals*, I. 157.

39. *Annals*, I. 157-158.



Śrī-Lakshmīkāntasvāmi Temple, Kalale.



Śrī-Veṅkaṭēśvarasvāmi Temple, Fort, Bangalore—A front view.

Gangā-Viśvēśvara and Gōpālakrishṇa set up by Karaṇika Lingaṇṇaiya in Karīkallu (Kaṇṭhīrava-samudra), and for endowments of *agrahāras* to Brāhmans. Among the extant records of Kaṇṭhīrava's reign (some of which, especially the *nirūpas*, bear his signature *Śrī-Kaṇṭhīrava-Narasarāja*), a lithic one, dated July 24, 1705,[40] registers his grant of the village of Kottanūr in Goṭṭegere, for the offerings and illuminations to God Venkaṭēśvara newly set up in the fort of Bangalore during Chikka-dēvarāja's reign. A *nirūpa* dated July 23, 1707,[41] addressed to Chaluvaiya, records his grant of a village yielding 100 *varahas*, for food offerings and the keeping of a light in the temple of God Lakshmīkānta in Kaḷale. Another (*c.* 1708),[42] addressed to Haridāsaiya, authorises him to collect all taxes due from the village Uppinahaḷḷi and its hamlet Sōrekāyipura, and with it to defray the expenses necessary for the food offerings and maintenance of a light in the same temple. A third, dated April 18, 1711,[43] is an order issued by Kaṇṭhīrava to Chaluvaiya, to celebrate the annual car festival of God Lakshmīkānta in the village of Kaḷale by getting the customary free supply, from the villagers of the *hōbḷi*, of all the articles necessary for the purpose (such as pandals, hangings, betel leaves, vegetables, cocoanuts, flowers, etc.).

Domestic life.

Kaṇṭhīrava had two queens (wedded in May 1693), Chāmamma, daughter of Lingarāja Woḍeyar of Yeḷandūr, and Chaluvājamma, daughter of Daḷavāi Basavarājaiya of Kaḷale.[44] Chaluvājamma is depicted in inscriptions as an ideal lady,[45] and is mentioned as

40. *E.C.*, IX Bn. 118: *ś.* 1627, *Pārthiva*, *Śrāvaṇa ba.* 1, Tuesday.
41. *M. A. R.*, 1928, pp. 53-54, No. 47: *Sarvajit*, *Śrāvaṇa śu.* 6. See also *Ibid*, 1910-1911, p. 55, para 131, briefly referring to this record and those cited in f.n. 42 and 43 *infra*.
42. *Ibid*, pp. 54-55, No. 48.
43. *Ibid*, p. 53, No. 46: *Khara*, *Vaiśākha śu.* 11.
44. *Mys. Dho. Pār.*, I. 65; *Annals*, I. 156; see also f.n. 13 *supra*.
45. *E. C.*, III (1) Sr. 64, ll. 119-121; 100, ll. 46-49.

" Chalvājamāmbā of the noble Kaḷale Family."[46] By her Kaṇṭhīrava had a son by name Krishṇarāja (*b.* 1702),[47] who became the heir-apparent to the throne of Mysore and is referred to as *Krishṇa-Yuvarāja* in contemporary literature.[48]

Social life.

Seringapatam, during the reign of Kaṇṭhīrava, continued to be a flourishing centre of social and public life. The spring festival (*vasantōtsava*) of God Ranganātha there, had acquired a reputation and a popularity which was unique.[49] Another flourishing town of importance was Vāmalūr (modern Ōmalūr, in the Salem district), under the jurisdiction of Kaṇṭhīrava, whose citizens were learned in the Vēdas, Smṛtis and Śāstras (*sarva nigama smṛti śāstra vidyāḥ*) and skilled in prose and poetical composition (*sarvēpi hṛdya ghaṭikāśata-gadyapadyāḥ*), and whose cultural activities included, among others, disputations in Śāstras (*śāstrē vādaḥ*), expounding of the sacred tradition (*nikhilāmnāya ninadaḥ*), playing on the lute (*vīṇā vādaḥ*) and display of talents in poetry, philosophy and dialectics (*kavītāyā vivaraṇam, vēdāntōktiḥ paramata dhvamsana vidhiḥ*).[50]

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46. *Ibid*, *Mys. Dist. Suppl. Vol.*, Nj. 295, vv. 59-60:

Chalvājamāmbēti bhuvi prasiddhā
. . . *mahita Kaḷile-vaṁśōtpanna-vallī.*

47. *Mys. Dho. Pūr.*, II. 57; *Annals*, I. 156, 158; also *E. C.*, *Mys. Dist. Suppl. Vol.*, Nj. 295, v. 61; III (1) Sr. 64, ll. 121-123; 100, ll. 49-51.

48. See *Anangavijaya-Bhāṇaḥ*, Prologue, p. 3. For details about the work, *vide* under *Literary progress* below.

49. *Ibid*, pp. 54-55 (Text). From the *Śringārarājatilaka-Bhāṇaḥ* (p. 30), we learn that the last year in which the vernal festival was celebrated in Seringapatam was 1718 (*Viḷambi*). For particulars about this work, *vide* Ch. III below.

50. *Ibid*, Prologue, pp. 1-2. *Vāmalūr* (now spelt Ōmalūr): A village in the present Salem district; Deputy Tahsīldār's head-quarters; 10 miles north-west of Salem; on the bank of the *Śarabhanga-nadi*; formerly a petty chieftainship; has an old Śiva temple with inscriptions and the remains of a fort; also called Walmera; derived from Vāma—Śiva, and ūr—village, lit. Śiva's abode. The place is well known for the manufacture of utensils from pot-stone (*Lapis ollaris*).

Literary progress: The *Anangavijaya-Bhāṇaḥ*, *c.* 1710-1712.

Of particular interest and significance from the point of view of literary, and no less social, life of the times is the Anangavijaya-Bhāṇaḥ (*c.* 1710-1712)[51] by Śivarāma-krishṇa-Kavi—of Gautama-gōtra and son of Nārāyaṇa by Rangāmbikā—a resident of Vāmalūr.[52] It is a dramatic piece in Sanskrit, intended to be enacted before a highly cultured and learned audience from far and near, assembled at Vāmalūr, on the occasion of the spring festival (in April-May) of the local God Vijaya-rāghava, a festival said to have been stopped for some time but revived by Channakrishṇa-Paṇḍita, chief ministerial officer of Kaṇṭhīrava, under the orders of Krishṇarāja, son of Kaṇṭhīrava and heir-apparent (*Yuvarāja*) to the throne of Mysore.[53] The play begins with invocations to Śiva and Ananga (Manmatha), followed by the prologue (*prastāvanā*) pointing to the time, place, authorship and the circumstances under which it was written, as mentioned above. The theme of the work is, as the name itself indicates, erotic, being centred round the love and union of two imaginary characters, Śringāra-bhūshāmaṇi, the hero and principal interlocutor, and Kanakalatā, the heroine, supposed to be the daughter of a courtezan by name Śringāramanjari.[54] A considerable portion of the play is devoted to an ideal delineation, through the principal interlocutor, of the life and manners of the times during spring, with special reference to the predominant erotic sentiment,[55] and to the occasional pillorying of prostitution as an evil caused by the growth of wealth and luxury in contemporary society.[56] The play is written in a highly ornate style and in the diction known as *Drākshāpāka*. The poet calls it a modern work

51. Ms. No. 12, 431 of the *Des. Cat. Sans. Mss.* (Vol. XXI) in the *Mad. Or. Lib.* The page references cited here are from an authenticated copy of this Ms., obtained from the Library.
52. Pp. 4-5, 94. 53. P. 3. 54. Pp. 7-8, 89-93.
55. Pp. 8-93. 56. See, for instance, pp. 89-41, 59.

(*ādhunika grantha*), with a happy association of allusive language and figures of speech.[57] Altogether, the *Anangavijaya-Bhāṇaḥ* occupies a prominent place in the literature of the period. It is an index of the popularity of *bhāṇa* as a form of dramatic entertainment to the cultured classes early in the eighteenth century, and bears testimony to the prosperity of the kingdom of Mysore under the immediate successor of Chikkadēvarāja Woḍeyar. Another work, perhaps affording an important indication of the activities of the court of Kaṇṭhīrava during the period, is the chronicle in Kannaḍa entitled *Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara*,[58] an account of the rise of the early kings of the Woḍeyar dynasty of Mysore and of the political development of the kingdom under them. The work, as it has come down to us, is of anonymous authorship,[59] and is written up in a *kaḍatam*. The obverse pages[60] of the manuscript begin with invocation to Gaṇēśa, and embody details relating to the genealogy, traditional history and succession of the early rulers of Mysore (*c.* 1450-1714), their dates of birth and death, their accession and regnal years and their queens and consorts, the names of Daḷavāis and their periods of office under the respective rulers, and the conquests and annexations during the reign of Rāja Woḍeyar (1578-1617). The reverse pages[61] are devoted, in the main, to the enumeration of the territorial acquisitions of the rulers down to Kaṇṭhīrava II (1704-1714). They also not infrequently repeat

The *Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara*, *c.* 1710-1714.

57. Pp. 3, 5-6.

58. No. 18-15-37—*Kaḍatam*; *Mad. Or. Lib.* Wilson refers to this work as *Maisūr-Arasu-Pūrvābhuyudaya-(Des. Cat. Mack. Mss.*, pp. 329-330).

59. See Appendix I—(2), for a detailed critical notice of the generally accepted view that Nagara-Puṭṭaiya-Paṇḍit is the author of the Ms.

60. Pp. 1-82. The obverse and reverse portions of the *Kaḍatam* are referred to in this work as parts I and II for convenience of citations. Cf. *Wilks*, I. Preface, pp. XXI-XXII.

61. Pp. 1-59. Cf. *Wilks*, l.c.

the earlier details connected with the births and regnal years of the kings, and contain, at the end, a succession list down to Krishṇarāja I (accession, 1714). The dates in the manuscript are generally given in terms of the cyclic year. A very ingenious, but quite intelligible, method of chronological computation, however, is found adopted in the part of the work which deals with the conquests and acquisitions under the rulers.[62] Not only is the usual cyclic year pertaining to each event mentioned, but the number of years which actually transpired between the date of the event and that of the compilation of the chronicle is invariably recorded side by side. Thus, working on this basis, we find that the earliest date of compilation from which the acquisitions are computed backwards is 1710.[63] Next we get the years 1711 and 1712.[64] The latest events referred to in the manuscript are the acquisitions during 1711-1712, the death of Kaṇṭhīrava and the accession of Krishṇarāja I (1714).[65] Since the chronicle is an undated one, an examination of these internal data enables us to fix the chronological limits of its compilation between 1710-1714.[66] From the manuscript it appears also obvious that its anonymous author was a contemporary of Chikkadēvarāja Woḍeyar, who, probably in conformity to the directions of the latter, actually prepared it during the reign of Kaṇṭhīrava.[67] The *Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara* is written in a colloquial prose

62. I. 72-82, II. 1-48. See also and compare *Wilks*, l.c.

63. See, for instance, I. 74-75, where the acquisition of Arakere by Rāja Woḍeyar is referred to as having taken place in *Śārvari*, 110 years ago. *Śārvari* corresponds to A.D. 1600. Adding 110 to 1600 we get 1710, obviously the earliest date for the compilation of the chronicle. For other instances, see I. 79-82, II. 12-15.

64. See I. 72-78, II. 1-11, 16-48. 65. See II. 49-54, 57, 59, I. 59.

66. Cf. Wilks's date, 1712-1713 (I. Preface, p. XXII); Wilson's date, 1713 (l.c.); also *Kar. Ka. Cha.* (III. 4) which speaks of the work as having been written in *ś.* 1635 (A.D. 1713), without, however, citing the relevant text.

67. See II. 59, where the chronicler refers to Chikkadēvarāja Woḍeyar thus: *Namma āḷida mahāsvāmi Chikkadēvarāja Waḍeyarayyanavaru.* Wilks (*Ibid*, pp. XXII-XXIII) also records a genuine tradition current in his

style. Its contents are, however, more of historical than literary interest. It is, perhaps, the earliest available manuscript containing something like a recorded history of the rise and fortunes of the Ruling House of Mysore. It embodies facts and data which are verifiable and workable as also a chronology of events, which is fairly realible.[68] But it is by no means complete or even safe for the facts it chronicles as an authority. The synchronisms recorded in the manuscript are sometimes dubious and defective.[69] Occasionally it gives currency to loose traditionary tales and stories—particularly on the period down to 1638.[70] Again, there is at times vagueness and confusion in respect of genealogical and other details.[71] Used with caution, however, the value of the work as a source of information for the history of the Rulers of Mysore down to 1714, is not inconsiderable.

Death of Kaṇṭhīrava, February 18, 1714.

Kaṇṭhīrava-Narasarāja Woḍeyar passed away on February 18, 1714,[72] in his forty-second year, his queens not observing *sati*.[73]

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time in regard to the Ms., thus: "A short time before the real compilation of this document, the Raja Chick Deo Raj, who died in 1704, had directed an extensive collection to be made of historical materials, including all inscriptions then extant within his dominions, which were added to a library already reported to be voluminous: the above-mentioned work is probably one of the memoirs prepared in conformity to his directions, but it appears to have been presented to his successor . . ."

68. *Cf.* Wilks (*Ibid*, p. XXIII) who refers to the work as "a brief but correct record of events up to the year 1712," and regrets that it is "a mere chronicle of events" after 1610, etc.—a position due, apparently, to his want of thorough acquaintance with the manuscript in the original.

69. See, for instance, I. 3-13. For details, *vide* Vol. I, Ch. V, f.n. 13 and 47.

70. See, for instance, I. 45-51. For details, *vide* Vol. I, Appendix IV—(2).

71. See I. 1-2, 53, 56-58, II. 23, 55, 56, 58-59, etc.

72. *Mys. Dho. Pūr.*, I. 59: *Vijaya, Phālguṇa śu.* 15, Thursday; see also *Annals*, I. 158; cf. *Mys. Rāj. Cha.*, 34; *Wilks*, I. 248, and *Rāj. Kath.*, XII. 488.

73. *Annals*, l.c.

Reflections.

Though not possessed of the exceptional personal capacity and talents of Chikkadēvarāja Woḍeyar, and despite the infirmities he suffered from, it must be said to the credit of Kaṇṭhīrava that he was able to preserve the glorious traditions of his predecessors. Indeed, the kingdom of Mysore, under the rapidly changing conditions of the times in Southern India, retained its vitality and financial soundness as a foremost power, which profoundly impressed contemporary observers like the astute Manucci.[74] The popularity of Kaṇṭhīrava's rule is, perhaps, significantly echoed in records[75] which speak of him thus: "Having divided the whole of his kingdom into four parts, the first he gave to the Brāhmans, the second to the Gods, the third as gifts of merit, and retaining the fourth part for himself, he ruled the world—Kaṇṭhīravēndra. In every village, during his reign, there was the distribution of good food and daily festivals and worship in temples; and on every road were there groves and watersheds." Yet there were already signs in Kaṇṭhīrava's reign of new forces at work, foreshadowing a decline in the power of the central authority, thus opening the way for the self-aggrandizing zeal of crafty military leaders and adventurers.[76]

74. *Vide* Appendix I—(3).

75. See *E.C., Mys. Dist. Suppl. Vol.*, Nj. 295 (1716), vv. 56-57; III (1) Sr. 64 (1722), ll. 110-114.

76. Compare S. K. Aiyangar (*Ancient India*, p. 305) who makes the sweeping assertion that "in this reign alone, the reins of government slipped perceptibly out of the hands of the sovereign into the hands of the Daḷawāys," etc. But see Wilks (I. 241) who maintains that "the vigour and regularity of the late long reign (*i.e.*, Chikkadēvarāja's) continued for several years to be perceptible in the administration" of Kaṇṭhīrava. The decline in the power of the king was, it has to be conceded, as gradual as the rise of the Daḷavāis.